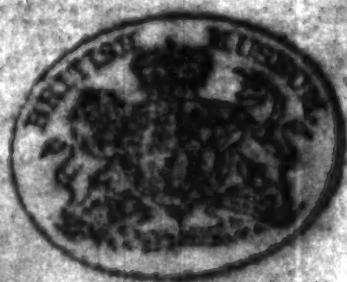


A supplicacyō to the quenes maiestie.

Mary I Queen of England.

K



Imprynted at London/by John
Cawoode Prynter to the quenes
Mayestie wyth here most gra
cyns lycence.



A supplicacyon

In moste humble wise Cō-
playnyth vnto your highnes / that
wher as this noble realm off Eng-
land / hath of long tyme out of mynd
bene the most fre contrie in all Christe
dome / Now is lyke to be brought in
to bōdag and slavery of such a nacye

on as all the world both hatyth and abhoryth.

The only accasion ther off is our vnthāfulness / as
our preachers and true prophetes declarid vnto vs

King Ed-
uord.

in the tyme off your brother / that most vertues
prynce king Edward the vi. That yff we wold
not be thankfull for that great benyfyte off godes
holy worde / then truly preachyd among vs. God
wold take away our sayd vertues king / and set vp

A strange
King

a strang king to raygne ouer vs / for our vnrepens-
tant hartes / who shuld bring it agayn / popery /
ydolatry / and all abhomynacyons / as it is com to
passe this day. For when that blessyd word off
god was truly preachyd among vs / we folowyd
it not in lyvyng / but dyd as the Iwes whych folow-
wyd Christ / because they eat off hys bread and were
fyllyd. Euen so dyd the most part off euery state

Io2.6.

and degre in the comō Weal / hear the gospel preas-
chyd not because they sought the glory off god on-
ly / and so to haue framyd them selues to lyue ther
after / as they owgh to do. But lyuyd as in the tyme
off ther former darfnes / in euell lust / vsyng exa-
torcyon couetousnes / and brybery. Neither sowgh
they the true liberty off the gospel / to set ther consci-
ences fre frō syn and supersticiō. Which now (alass)

appea

To the quenes Mai.

apperyth by ther so redy mutabylyte / prouoking
 godds heuy Ire and wrath wyth ther semyng to
 alowe Idolatry: which Passyth all the formeres
 uel. So that it is to be drad / godes Justes doth
 ponysshe one synn by another / which off al is most
 perelouse / and dangeruse / as appereyth by them
 which be geue vp off god / because they seke not to
 gloryfye god / accordyng to the knowledg he hath
 offryd vnto the but Wandryng in the vanyties
 off ther own reasons / and ymagynacyon off ther
 own hartes: become at last to be confirmid in er
 rour wyth strong illusyons / because they haue
 had no more earnest desyre to the truth / as the holy
 appostle doth most playnly declare. On the other
 syde / some were wyful / stubburn and herd hartyd /
 and wold not receyue the gospel off the glory off
 god / but wyth desyre to ther old ydolatry / haste
 nyd the vengeance off god. And therefore are thes
 plages Justly com vpon vs because off our vn
 thankfulness / and not knowyng the tyme off our
 vysytacyon. For godes holy boke doth shew thes /
 to be the very and in fallyble causes off the ouerthro
 we of kingdomes and comon weales / specyally wher
 god off his mercy / hath offryd the knowledg off
 hym self / and cawsyd hys worde to be truly preas
 chyd.

Roma. 1

2 thessa. 2.

1. Corr. 4.

Hebre. 3. 4

1. Cor. 4.

Ezechiel. 8.

Num. 14.

Daci. 9.

Luce. 19.

Iudg. 2. 3.

6. 9. 10. 19.

Iere. 6. 7.

25. 38. 39.

Detra. 28.

4. Reg. 17.

2. Cro. 36

Wherefore your grace may call to remembranc
 ce the great and manyfold benysytes that ye haue
 receyuyd at the handes of allmyghtry god / who by
 hys permissyō hath so quyetly sett you in your estas
 te and honour that ye be in at this tyme / and hath

To the quenes Mai.

also contrary to mens expectacyon geue you frute in your body / as it is reportyd . And according to serreyne off your preny cunsell setting forth to the world in print / wyth ther hands at it / and as the acte off perlyament doth pronunce and declare / prouydyng for the same. besydes many other gyfftes he hath indwed you wyth all. Wherfore looke to betymes / leaſt ye be founde vnthankfull for all thoſe benyfytes that god off hys mercy ſo ryche hath pouryd apon you / now that you ſee thoſe plagges Juſtly com apon the realm / that god plagyd other realmes wyth all for ther vnthankfulnes.

A notable
example.

We haue a notable example off the Iwes / who were gods elect and choſen people whom god with Amyghty hand delyueryd out of the bondage of Egypt brought them thorow the red ſee / fedethē wyth heuenlye bread xl yeres in the wyldernes / gaue them in poſſeſſyō many king domes / and dro-ue out many nacyons before them / ſo that quyetly they enioyed ther contres and domynyons. And for all thoſe benyfytes / god requyryd no more off thē but to loue hym wyth all ther hartes / and to kepe hys commandments / and in no wyſe to ſerue any ſtrang godes made off ſyluer or gold wood or ſtone et c. lyke as the nacyons had done / whō god caſt out before them for the ſame offencys. This not wythſtandyn / they forgate god that had done ſo many benyfytes for thē / and worſhypyd ſtrag gods / lyke as the hethen dyd. then god ſent vnto thē hys holy prophetes to warn thē to forſake ther abhominable ydolatrie / but they wold not obay
goddess

A supplicacyon

3

goddes holy prophetes but murtheryd them as
playnly apperyth (lyke as our bysschopes will muns-
ther gods true preachers and prophets now adays
which haue preachid the lyke message of god) but
what folowid for ther vnthankfulnes/dyd not god
plage them by sending strangers among the/ whych
dystroyed many hundryd thousands in ther former
tymes off ther captyuytes and changes off ther
comon weale/ and at the last vtter dyssolucyon:
namely at the destruccyon off Jerusalem/by Titus
and Vespacianus the emperours / and also dystro-
yed ther gooly cytes/caryed them out off ther own
contres/wher they be now scateryd abroad/made
flaues/dyspysyd/ and abhorryd off all nacyns as
it is manifest and playne at this day. This is a

Note.

Titus and
Vespaci-
anus

Example.
goodly example for your grace and for all chysten
prynces to marke and to haue all wayse before your
eyes / least ye and they be found vnthankful: And
know yethis suerly / that yff god sparyd not the
Iwes/ which were hys elect and chosen people/
mych lesse wyll he spare you/yff ye anger hym with
strange worshyppying and seruyng of strange gods/
and setting vp habomynacyons/lyke as they dyd.
I haue hard many tymes that ye do it off a zeal
that ye haue to Kelygyō/yea but your zeal is not ac-
cording to knowledg of gods holy worde/for god
did forbid his people / the chyltern of Israel to do
that they thought good in ther own eyes: but wyl-
lyd them to do that only which he comādyd them.
Nadab and Abiyū the sonnes off Aaro y / offryd Leuyti.
strang fyre before the lord that he comādyd them to.

Nadab
and abiuu

A suplicacyon

King saul
1 Samu. 15

Conuocacion.

Note

not/ād therfor were cōsumyd wyth the same fyre.
Likewise King Saul cōtrary to gods comandmēt/
off a good intent reseruyd sartein off the best off
the oren and shepe/ (as he sayd) to do sacryfyce to
the lord/what folowyd off it? was he not therfore
deposid from his Kingdom. This is also a goodly
exāple for your grace to marke/ ād to beware how
ye enterpryse to do things off a good intēt/ hauing
no warrentyse of gods reuelyd will in hys worde/
but his word manifestly agaynst you. Your grace
therfore before ye ha done any thyng in the chaung
off relygyon/owght fyrst to haue known yff gods
worde wold hane permittyd you/as in the first cōs
uocaciō/ ye began well to haue had the matter opē
ly dysputyd: but the more pyte/ the thing was not
indyfferētly hādlyd/ for the cheff off the lernid men
being maryed according to the lawes both of god
and also off the realm/ cold not be suffryd the same
time to dispute/ and yet those few lernid mē which
were ther vnmaryed/ were nor indifferētlie herd/
but things procedid clene cōtrary to that/ those few
we prouid by good lernig/as all mē that were ther
present can testefye. A lamētāble case/ that gods
worde/ hys trwe relygyon/ and hys mynysters/
must be so condempnyd/ not being indyfferently
herd: but no great meruayle/ for Christ hym self/
and all his appostells ād prophetes/ were so herd/
and so condempnyd: and the lyke hath comonly
bene vsyd sens the world began.

For euer more the wyckyd persecutyd the good
and godly: as kayn persecutyd hys brother Abell
euen to the death/ and Esawe persecutyd hys bros

To the quenes Mai.

4

ther Jacob / and euer the false Prophetts / and
 Priestes / haue persecutyd the trwe Prophetts
 and Preachers off god to death. And here off we
 haue a notable example in the scripture / the
 which I wold desyre your grace to read / and to
 marke the same well. In the / 22. chapter off the
 thyrd booke off Kings / when King Achab was go-
 ing to warr agaynst the Syryans / he callyd for all
 hys prophets / to know of them whether he should
 go to warr or not / and hys false prophets cōselyd
 hym to go / sayeng that he should prosper agaynst
 them. And when only gods true prophet in deed /
 was callyd / the prophet Micheas / he sayeng the
 truth / contrary to the great number off the false
 prophets which were in number / 400 / was smyt-
 ten therfore / which was his reward. Then he
 sayd herethe worde off the lord / I saw the lord
 sitt on his seat / and all the host of heauē stood about
 hym / on his right hand and on hys left. And he sa-
 yd who shall perswade King Achab that he
 may go to warr / and fall before hys benemyse / and
 ther came forth a serteine spiryt and stode before the
 lord / and sayd I wyll perswade hym: and the lord
 sayd to him wher with / and he sayd I wyll go out
 and be a false spirite in the mouth of his prophets /
 and he said thou shalt perswade hym / go forth the
 and do euē so: And the prophet Micheas sayd be-
 hold the lord hath put a lyeng spryte in the mouth
 off all thes thy prophets ic. And for hys sayeng
 the truth he was smytten and cast in pryson / and
 King Achab folowing the counsell of hys great nome

Genes. 4.
 Kayn.
 Abell.
 Esau and
 Jacob.
 Gen. 27.
 A nota-
 ble exam-
 ple.

Micheas
 the pro-
 phet

A supplicacyo

ber off false prophets/wēt to the warres and was
slayne. And here may your grace see also/that the
truth standyth not in the multytude and number.

C This example I wold desyre your grace to marke
well/ and geue not so mych credence / to your false
bysshopps and clergye/which wyth ther lyes des
ceyuyth you (as that mnltytude off false prophets
deceiuyd King Achab to hys dyscructyon) ad cau
sith the trwe preachers and prophets/which haue
preachyd gots worde truly to be put in preson/ ad
yff your grace help them not / they wyll murther
ad destroy thē/lyke as ther predyscessors haue alwa
ais done. And here I may specyaly make mēciō to
your grace of that vertwes ad lernid mā Thomas
Crammer ArchbissHop of Cāterbury/who hath sa
uid your graces liff / and put him self in Jeoperdi
for your graces cause/as it is wel known Bisome
off hys enemise / that were off King Edwards
coñsell and I doubt not but that your grace kno
weth of it/and therfore I trust your grace will res
quite him with merci / and not suffer that wicked
bissHope off winchester / to haue his wicked will
and purpose off him.

1. Reg. 18.
Elias

We read also in the 18. chapter off the thir d bo
oke off the kings / after that allmighty god at the
praier off the prophet Elias/ had shut the heuens
that it rainid not in thre yeres and six monithes/
and king Achab meting with the prophet Elias/
he sayd to him: thou art he that troblest all Jsrael
(like as steuē gardener bissHop off winchester and
his feloues / saith to the pour preachers and pro
fessors

To the quenes mai.

5

fessors of Christes gospel now a days) but Elias words shall answer hym/ wherwith he answered King Achab. It is he and hys cōplices / that haue forsake the living god / and do go a whoring after strang gods / as the matter shall plainly appere when god will / like as it did appere by Elias / with the 400. false prophets / which false prophets had seduced the quene Jeshabell / and had caused her to sleigh and destroy all gods holy prophets (like as our false and cruell bysshopps intendith to do) so that the prophet Elias was faine to fly in to the wilderness / to saue his liue / wher god appointid A Ra nen to feed hym : but what was the ende both of the quene and of all those false prophets / Read the text / and yon shal plainly perceiue that the quene was cast down out of a window wher she brake her necke and was eaten vp of dogs / as the prophet of god had before said / and all here false prophets and preastes were utterly destroyed.

Quene
Jeshabell.

Let this greuous example moue your grace do beware be tymes of your false bysshopps and clergy / specyally of steuen gardener bysshop of wyndchester / who now this thyrd tyme hath recaryd as your grace knowyth : first he sware to the pope but by all lyfshode he played the fox / and faynyd hym self to be a slepe / or dremyd when he so dyd / after that he sware to your noble father R. H. 8. and more playnly declaryd the same by hys booke / de vera obedientia. Which was made of hym wyth great aduysment and delyberacyon / as apperyth here

Steuen
gardener.

Vera obe
dientia.

out of B. of Wyndhesters

Request.

after by bysshope bonner/in hys prolog to the same booke. Here I wold make a supplicacyon to your grace/besechyng you for our saueyour Iesus Chrystes safe/that yon wyll wyth good delyberacyon/cawse to be read before you / the sayd booke which he namyd the trewe obedyence/ yf it please your grace at my humble request/so to do/as your dwtye is before god: you shall playnly perceyue wyth what scrypture and reasons/ he thoroughly cōfutyth the vsurpyd pour and auctoryte of the bysshopp of Rome/and in hys booke that he made agaynst the hūtyng of the fox lyfemyse. And in the same booke de vera obedientia (for to flatter your noble father) he doth therin proue the maryage betwene hym. And your mother quene Kateryne / not to be good nor lawfull/to your great reproch and slāder/as mych als in hym laye/ffor thes be hys wordes.

Note.
Incestius.
that is su-
ch maria-
ges as be-
made vith
any of Ki-
dred aga-
inst lauy,
and all
gods for-
byde.

To make mencyon of certeine of the morall preceptes/(for I mind not to rehearse all) which be in the old lawe concerning mariages which be for-
bidden/ and mariages which be incestius/ those preceptes which be comandid/ and pertain to chas-
tite and purite of mariages / wherin is conteinid the hole course of mans liff/and the beginning of
the bringing forth of Issue consistith: those laws/ though Leviticall/ have ever bene countid as tho-
se/ which in deed were first geuen vnto the Iwes/ because they were expōdid to the setting forth of
the lawe of nature/ but pertainid therfore to all mā-
kind for ever/ In which without doubt both the
voice

Booke de vera obediencia/ 6

voice of nature / and gods comandment agreeing
 in one / haue forbidde that which should be differ-
 ring for ether of them. But among thes perceptes /
 seing that comandment is cōteinid / which is that
 the Brother shold not mary the Brothers wiff: The bro-
ther may
not mary
hys bro-
thers vvif
 What other thing owght or cold the kings most
 excelēt Maiestie do / then that he hath done / with
 the full consent of the people / and with the Judge-
 ment of his church / that benig deuorsid from vns-
 lawfull bonds (or cōuenants) to enioie lawfull and
 permittid copulacion / and obeieing to the preces-
 ses (as it was mete) to lene herre which nether Vnlaue
full bōds.
 law nor right did permitt to fepe / and to geue him
 selff to chaste and lawfull matrymonye. In the
 which thing / wher as the sentence of gods / word Nether la-
ue nor
right per-
myte.
 had bene sufficient (vnto the which all ought to
 obey / wythout stop or steye) yett was hys most sa-
 cred roiall Maiestie contentid to Joyn ther vnto /
 the voices of most graue men / and the determina-
 te Judgmenes of the most famous vniuersities in Iudgmēt
of the vni-
uersytes.
 the world / namelie that he might be Judgid to ha-
 ue done those things moste rightfullie / by the alow-
 wance (or sentēsis) of the best lernid and most god-
 ly mē / which otherwyse he both might and owght
 to do / and that it might appere / he did therin shew
 obedience as the truth of gods worde doth require
 of every godly and good man / so that it may be sa-
 yed of him worthelie / that he hath obeied god / and
 obeyed in deade / of whom seing I haue begone to
 speake / I cold not wyth scilence passe ouer that
 which offryd it selff / fullye and mete for this pla-
 ce / Obedien-
ce of eueri
good and
godly
man isto
obei gots
vvord sa-
id he then
but now
to Anty-
chryst de-
eres.

A supplicacyon

gardeners know hym and hys life / by hys saiengs then and
cōstancie his doings now. More ouer in his said booke de
then aga- vera obediencia / he pretendith such constancy as
ynst the. gainst the vsurpid auctonite of the bissshop of Ro-
b. of Ro- me / that therein he saith / that yf ever he chaunge or
me. vary / from hys saiengs in the said booke against
the see of Rome / that then he willith all men to
call hym what they liste / so that yf any man call
hym false periurid heretike / bloud soper / dissembler
traitor to god and to the hole Realme of England /
Traitore he owght not to be angry with them / because he
to the Re- hath geue hys awn Judgmēt apon hym selff / and
alm of En willid all men so to do / as apperith by hys own
gland. wordes in hys own booke / And now again sens
that time / is fallen from god / and worshippith the
beast of Rome. Owght ther any credence to be ges
uen to such a periurid person? for gods sake bewas
re of hym betimes / least ye be pertaker of hys wis
kidnes / and so both you and the hole Realme repēt
it / and com to vtter destructiō. For hys doings des
clare that he is at a point with hym selff and hath
made cōuenante with death and hell / Esa. 28. and
beleuith that ther is no resurrection of the flesche
nor liff after this: and therfore what carith he yf he
help to bring this noble realm in to bondage and
slavery / seing he thinkith ther is no nother waye /
to maintein hys pomp / prude / and vainglory with
all / And therfore the greater shalbe hys dampna
cion / beside gods great plagues which shal com
apen hym sodenlie / when he thinkith all is well /
and

To the quenes mai.

7

and in quiet/them shall sodely com hy s confucion
and vter distruction/becawse all his doings be so
directly against god/ and all right/as his own cō-
sciens knowith the same/to his dampnacion/yf he
haue any conscience or feling of god/ and therfore
beware that ye be not partaker with hym.

The crye
of vuy-
dous and
fatherlesse
childern.

Doth not your grace thinke/ or at the least I do
beleue it/ that the complaint and crie of widows
and fatherlesse childern/ is assendid in to the eares
of all mighty god/ and that only by his meanes
so many honest men haue bene deuorsid from ther
lawfull wiffes who hath bene lawfully married
both by gods law/ and the laws of this Realm/
who is able to dissallow it/non but Martin doctor
of lies (I wold haue said of laws) with his igno-
rant folly / who gredely seeking to com to promo-
cion/hath made a flaūderus booke (with the help
of his maister gardener) against such married pri-
stes / and contrary to all honesty / hath shamfully
lied apou the old doctors / which he aledgith to
maintein his folishe enterprise. Oh how many
basterds and herlotts/wold he cawse to be made/
which were both begottē and born in lawfull ma-
trimony? Your grace may perceine by his said boo-
ke/de vera obediencia/that he did his diligence/to
haue done the like with you / with the help of Bos-
ner bissshop of London/doth not your grace thin-
ke that god wilbe aduengid of this great Iniury/
(althongh ye do it not)ye I beleue that the crie of
thes / besides the blasphemy that he hath done to
god/and Iniury to your hole Realm/ will bring
hym

D. Martin
lauyere.

A suplication

vylseam
langshap
Bisshope
of Elye.

him to A shamefull end / onles he dispaire / and so
murther him self / as hys predecessor thomas wol
se late cardinal dyd / so ad cast both body and soule
into hell. yf che cry of one pour widow dyd bring
the skyn of the wickid Judge ouer hys eares / how
much more / schall the crye of thes pour men womē
and childern / which crye daily to god for Justice /
whose vengeāce against hym / schall cō apō hym.

a notaple
exampel
for steuē
gardener

A notable example he hath (yf any grace were
in hym) of willm Lāgshape / who was bisshop of
Elye / and lord chaunceler of England / and ha-
ving the hole rule ad gouernaunce of the Realm in
his own hand / (like as steuē gardener now hath)
who in those daies with his felous the bisshoppes
and clergie according to ther comon practises / sēt
the king ouer the see A pilgremage / whose name
was king Richard cure de lion / to fight against
the great turke for Jerusalem / in the meane season
this bisshop wondrously oppressid the comons /
abusing the Kings auctorite / and aduansid his
own pompe and vain glori / (like as steuen gardes-
ner doth) And Rood with a thousand horsys cō-
tinualli / so that the noble mens sonēs were gladd
to become his slaues / And with the best barons
and earles &c. married he his cussins / neces / and
Bisshwomen / (I will not say hys dowghters) ad
for all that hys graūdfather was but a pour plow
man / and hys father a cowherd ? And hauing so
tirannuslie abusyd hys office / fearing least he sho-
uld haue bene cauld to hys examinaciō / fled with
a few of hys trusty seruants to douer castell / myns

Plouman
Couhert.

ding

To the quenes mai.

8

ding to haue stollē ouer the see / and coming in the
 night in a womans apparell / with a pece of cloth
 vnder his arme / and a meteyard in his had apon /
 suspiciō (as god wold haue it) being known what
 he was / his kercher was pullid of his head / his ha Balams
 lams marke / or shauē crowne apperid on his head: marke
 And then was he draune / along by the see on the
 sands / with a great woundering of all the peo-
 ple / some ratid hym / some reuiled hym / some by
 spatelid hym / some drawing hym by the armes /
 some by the legs from place to place / hys own ser-
 uants not being able to help hym / at last they bro-
 ught hym to a darke seller / wher they couerid hym
 with shame ynowgh / till the counsell of the Reale
 me sent for hym and after was brought to the tow-
 re of London / emprisonid examinid / depriuid / and
 banissed the Realme and so endid his lyff.

Here before I haue mencionid of the prologe
 that Edmond Bonner now Bissshop of London ma-
 de / being thē but archdeacon of leicester / for to com-
 to promotion / wherby he obtainid his bissshopat /
 made this prolog before the said steuen gardeners
 boock de vera obedientia / And for bycause the sa- Q
 me prologis / but short and pithye / I will recite it
 here again traslated in to Englishe word for wors-
 de / as be cawsyd it to be printid in lattin at Bams-
 burg 1536.

Edmond Bōner archdeacon of leicester / the king
 of Englad his most excelēt Mai. embassadour
 in Denmark / to the sincere gentill hertid and
 godly reder.

Bysshope
bonners
preface.
vvorde
for vvor
de.

Quene
Anne.

All thigs
geue place
in tyme
to truth
The reso
lute.
Determy
nacyō of
the best &
greatyft
lernid bis
shoppes.
The doc
tryne of
the cospel

Bonner. B. of london Prologe.

IF OR Asynuche as ther be some (doubtles) even at this present as it hath all waise bene the wonte of mens Indgments to be variable and diuers/which thinke the contrauersie that is betwene the King of England and of france/ his most Riall maiestie/ and the bisshop of Rome/ consistith in this point/ because the kings said Maiestie/ hath taken the most excelent/ and most noble Lady Ane to his wief. Wheras in uery dede notwithstanding/ the matter is feer other wise/ and nothing so. Wherfore to the intent all that hartely fauere the gospel of Christ/ (which that most godli and most vertues prince doth with all diligence endeavour/ and in eueri place aduance to the honour of allmighty god/ and that hate not but loue the truthe/ (which euery where Justly claimith the vpperhand/ and to hate all things/ though thei struggle with here neuer so much in the beginning/ yet obeie and geue place at length as to truth mete it is thei shold) mai the more fulli vnderstand the cheff point of the controersie/ and because thei schall not be ygnorat/ what the hole voice ad. resolute determinacion/ of the best and greartist lernid bissoppes/ with all the nobles and comōs of England is not onli in that cause of matrimosm/ but also in the defending the gospels doctrine. This oracion of the bisshop of winchester (a mā excellently lernid in all kind of lernig) entituled DE VERA OBEDIENTIA, that is cōserving true obedience/ which he made lateli in Englang/ shalbe published but as towching this bissbops worthi praises

Bysshope bonners prologe

prayſes / ther ſhalbe nothing ſpoken of me at this
time / not only becauſe they are infinyte / but be-
cauſe they ar ferr better known do all Chriſtens
dome / the becomith me here to make rehervſal. And
as for the oracion it ſelf which as it is moſt lernid /
ſo it is moſt elegant / to what purpoſe ſhold I ma-
ke any words of it ſeing it praiſtyh it ſelf ynough
and ſeing good wyne nedith no tawern buſhe to
utter it. But yett in this oratiō who ſo ever thou
art moſt gentill reader: thou ſhalt beſide other mat-
ters / ſe it notably and lernidly handlid / of what im-
portance ad how invincible rhe powr ad excellen-
cie of gods truth is: which as it mai now ad the be-
preſſid of benemyes / ſo it cannot poſſible be oppreſ-
ſid after ſuch ſort / but it comith againe at length
after baniſhment / more glorius and more welco-
me. Thou ſhalt ſe alſo touching obedience / that
it is ſubiecte to truth / and what is to be Judgid
true obedience. Beſide this of mens traditions /
which for the moſt parte be moſt repungnat agai-
nſt the truth of gods law. And ther by the waye /
he ſpeakith of the kings ſayde hightnes maryage /
which by the right Judgiment auctorite and pyr-
miledg / of the moſt and principall / vniuerſites of
the world / and then with the conſent of the hole
church of England / he contractid with the moſt
clere / and moſt noble lady. QVENE ANNE.

After that touching the Kings Maieſties title
as pertainig to the ſupreme head of the church
of England.

Laſtlye of all / of the false pretēſid ſupremacie of the

The con-
dicion ad
ſtate of
gods in-
uinſible
truth.

Mens tra-
dicyons.

The Kings
maryage
vvyth
quene
Anne.

Supreme
head.

Before the. B. of wynchesters booke.

The. B. of the bissshop of Rome/in the realm of Englad/most
Justly abrogand; and how all other bissoppes
being felow like to hym in ther function ye and in
pretensid some pointes aboue hym within ther own prouin
supremaci ces / were before time bound to hym by ther othe.

But be thou most suerly perswadid of this good
reader/that the bisshope of Rome/though ther we
re no cause els/but this maryage/will easilie cons
tent hym selff / specally when ther is one morsel of
His Iudg ment of the. B. of Rome. other laid to hym to chawce. But when he seith so
mighty a King/ being a right vertues / and a gres
at lernid prince / so syncerly and so hertelie fauour

Here be good fa- thers of the comō veal that vwill help out vwith such a re- uenue, vil- lingly ad- vittingly from the realm.
the gossell of christ/and perceiwith the yerely raues
nous praye) ye so large a pray / that it comith to
as much almost as all the kings reuenues) snappid
out of hys hands/ and that he could no lenger ex-
cersise hys tiranie in the kings mai. realm (alas it
hath bene to cruel/ ad bitter all this while) nor mak
laws as he hath done many/to the contumelie/ ad
reproch of the maiestie of god / which is evident
that he hath done in time past / vnder the title of
the catholike church and the autorite of peter and
Paule/(when not withstanding he was a uery ra
uening wolff dressid in shepes clothing calling
him selff seruant of seruants) to the great damage

Bonnars Iudgmēt. Jupiter olimpius
of the christen comon welth: Thear off arose the cōs
plaintes: Then came thes discords/the deadly
malices/and so gteat trublous bustling. For yf it
were not thus/no man could belene/ but that this
Jupiter of Olimpius (which hath falsely take apō
hym poure/with out controllmēt / ad to be aboue
all

befor the B. of Wynchesters booke. 10
 all laws) wold haue done hys best that this good
 and godly / and right gospelike prince / shold be fal
 sely betraied to all the rest of monerches ad prices.
 Neither lett it moue the / gentill reader / that the bisho
 pe of winchester / did not before now apply to this
 opinion / for he hym self in this oracio shewith the
 cause / why he did it nott. And if he had said neuer
 a worde / yet thou knowest well what a witty part
 it is for a mā to suspēd his Judgmēt / and not to be
 to rashe in geuig of iugemēt. It is a old said sawe:
 Mary Magdalene profitted vs lesse in here quife
 beleue that Christ was rise / thā Thomas that was
 lōger in doubt. A mā may rightly call hym fabius
 that with his aduised taking of leisour / restend the
 matter: Although I speake not this as though
 wynchester had not bouldid out this case secretlye
 with hym self before hād (for he bouldid it out lōg
 ago eue to the brañ out of doubt) But that rusiing
 faier and softly / he wold first with his painfull stu
 die / pluke the matter out of the darke / although of
 it self it was sounde ynowgh / But by Reason of
 sondry opinions / it was lappid vp and made dar
 ke / and thē did he debate it wittely to and fro / and
 so at last after long and great deliberacion had in
 the matter becawse ther is no better cōseler thē lei
 sore and time / he wold resolutlie with his lernid
 and consumate Judgement confirm it.
 Thou shouldest gentell reader esteeme his censu
 re and auctorite to be of more weightye credence /
 in asmuch as the matter was not rasylie / and at all
 aduentures / but with Judgement (as thou seist)

Nore
 vvith
 vvhat de
 liberaciō
 and adui
 cement,
 vvinchest
 ter vvrot
 his boīe
 de vera
 obediē
 cia aga
 inst the B.
 of Rome.

Bysshope bonners prologe

No neu
matter, to
vvryte a
gainst the
B. of Rom

Note

and wyth wysdome examinid and discussid: And
thys is no new exāple to be against the bysshop of
Rome. seing that not only this man / but many
mē many times yea ad right great lernid mē / afore
now haue done the same / euē in writing / wherin
they both paintyd him out in hys colors ad made
his sleites / falsched / frawdes / and disseytfull wis
les / openly known to the world. Therefore yf thou
at any time here to fore / haue dourtyd ether of trwe
obedience / or of the Kings maiesties mariage / or
title / ether elles of the bysshop of Romes false pretē
sid supremacie / as if thou haddest a good smelling
nose and a sound Judgmet / I think thou didest
not / yet hauing read ouer thys oracion / (which yf
thou fauoure the truth / and hate the tiranie of the
B. of Rome / and hys deuelyshe fraudulent falsched
/ shall dowbtles wūderfully contente the (throw
down thine erreure / and acknowledge the truth /
now frely offrid the at length / considring with thy
self / that it is better late to do so / then neuer to res
pente. Fare thou hartely well most gentle reader /
and not only loue this most valyant king of Eng
land ad of Fraunce / who vndowbndly was by the
prouidence of god / borne to defend the gospell / but
also honoure hym and serue hym most obediētie:
As for this winchester / who was long agoe with
out doubt reputyde among the greatist lernide
men / geue hym thy good worde with Highest co
mendacions.

The ende of bysshop bonners prologe.

Here

Out of the. B. of Durrams sermō 11

Herebefore I haue describid to your grace/two Note thre
of your false and dissembling bissshops/ to say dissem-
steuē gardener bissshop of winchester/ and Edmond bling bis-
Boñer bissshop of Londō. the third is dreeming Tū shops, to
stall bissshop of Durram/ as plainlie aperith by his say vvins-
booke of the sermō that he made before your noble chester, lō
father R. B. on palm sonday. 1539. Wherin he al don and
so clerlicōfutith / the vsurpid pouer of the bissshops durram.
of Romes auctoryte/ and here I wil make rehearsal
of pette of hys sermon worde for worde as he caw
sid it to be printid/ which be these.

What shall we saie of those whom god hath cress
atid to be subiectes/ comaūding them by hys Read in
worde / to obey princes and gouerners : who not the leaues
only do refuse to obey gods comādmēt / but con- B. and E.
trary to hys worde/ wilbe aboue ther gouernours/ of the bo
in refusing to obey thē / and further more will haue oke of his
ther princes prostrat apōn the grūd/ to whom they sermō.
owe subiection / to Adore them by godly honoure
vpon the earth/ and to kisse ther fete/ as yf they we
re god/ wher they be but wretched men/ and yet they
looke that ther princes should do it to them / and
also al other Christen men/ owing them no subiec-
tion/ should of dutie do the same. Do not thes as ye
thinke folowe the pride of lucifer ther father : who
make them selues fellows to god contrary to hys
worde. but who I pray you be thes/ that mē may of Rome
know them : suerly the bissshops of Rome be those/ be compa
whom I do meane. Who do exalt ther seat aboue ryd to lu
the sterres of god / and do assende aboue the cludes cy fire.
and wilbe like to all mighty god.

Read more
in hys
sermō in
the lē. E.

Arrant
traytor.

Tunstals
iudgmēt
of Cardi
nal Pole.

Note
that Car
dinal Po
le is vvors
then a pa
gant.

Out of the B. of Durrans sermon

And the bisschopp of Rome now of late / to sett
forth his pestilēt malis the more hath alurid to his
purpose a subiecte of this Realme Rainold pole / co
men of a noble bloude / and therby the more arrant
traitoure / to go about from prince to prince / and
from cōtry to cōtry to styre thē to war against this
Realme / and to distroy the same / Being his native
countre. Whose pestilent purpose / albe it the prins
ces that he brake it vnto / haue in much abhominas
ciō / both for that the bisschope of Rome (who being
a bisschop shoud procure peace) is a stirrer of warr
and because this most arrāt and vnkind traytour
re / is his minister / to so deuēlische a purpose / to dis
stroy the countre / that he was borne in: which any
heathen man wold abhore to do / but for all that
with out shame he still goith one / exorting ther
vnto all princes that will here him. Who do ab
horre to see such vnnaturalnes in any man / as he
shamlesse doth sett forwardes / whose pernicious
treasons / late secretly wrought against this realm
haue bene by the worke of allmyghtye God / so
meruelusly detectid / and by his owne brother with
out lōking therfore / so disclosid / and condingne po
nischmēt enswid / that hereafter god willing / they
shall not take any more such Rote / to the noyance
of this Realme. And wher as all nacions of gen
tles / by reason and by law of nature / do preferre
ther countre / before ther parents / so that for ther
countre / they will die against ther parents beinge
traitors / this pestilent man worse then a pagant /
is not asshamid to distroie yf he could his native
cons

cofite. And wheras Curtius a hethen man/was content/fo: faining of the cite of Rome / wher he was borne/to leape into a gaping earth/which by the yllusions of the deuell/it was answered should not be shute/but that it must first haue one. This pernicious man is contente to rune hedling in to hell/so that therby he may distroie his natyue countre of England/being in that behalff incomparisson worse then any pagant. And besides his pestilent treason/his vnkindnes against the Kings Maiestie/two brought him vp of a child and promotid both him/and restorid his bloude being attaintid/to be of the peres of this realme/and gaue him mony yerly out of his coffers/to fund hym honorably at studie/makith his treason much more detestable to all the world/and hym to be reputid more wild and cruell then any Tigure. But fo: all this thou englishe mā/take good corage vnto the / thou hast god on thy side / who hath geuen this realme to the generacion of Englishmen / to euery man in his degre/after the lawes of the same / thou hast A noble victorius ad vertues King/hardy as a lyō/ who will not suffer the to be so deuourid / by such wild beastes: only take En anglishe hart vnto the/ and mistrust not god but trust firmilie in him. And suerly the ruine entendid against the / shall fall in ther own neckes that inted it. ad feare not though the deuell and his dysciples be against the. for god thy protectore/is stronger then he and they / and shall by his grace geue hym and them a fall.

All this with much more/be the very wordes of

Note that Caradinal pole, is more vvyld ad cruell, then any tygure.

Also note that the Realm of Englad is geuen to the generation of englishe mē, and not to spaniards.

Vvhat make ye of the que the that re ceuith the pope agayn in contrary to here fathers doings in his tyme.

A supplicacyon

the said B. of Durrams sermon / preachyd before
king. h. 8. as in the sayd booke / of hys sermon ap-
perith more at large / the which I wold desire your
grace also to Read : And I wold hope in god (af-
ter that) your grace wold well know how to be-
ware of thes thre false dissembling bisschoppes /
which haue not only preachid against the B. of Ro-
mes vsurpid auctorite / but also causyd the same to
be printid for a perpetuall memory wher as now
thei rune with the world to the contrarie. And as
for doctor westone that baudie ruffian of his shas
melesse and abhominable living / it is not vns-
known. And whether he were wont to go in mume-
ries and masques / among the merchants of Lons-
don / he hym selff cannot deny it / or at the least his
companions that were in his company at those ty-
mes can testefie. Is he mete to be A comyssioner
in matters of weight / or to be the prolocutore in
the conuocation howse? who would thinke that
our bisschoppes / wold suffer so vile a man / in such a
Rome / yff they had any honestie in them. ffor gods
sake beware of thes false / crastie and dissembling
bisschoppes / least the hole realme come do destru-
ction. Is not this A lamentable case / to marke
how thes false dissemblynge bisschoppes in the ty-
me of your noble father / how earnestlie / they both
preachid and wrote agaisst the vsurpid pouer of the
bisschops of Rome. And also agaisst Cardinal Do-
le / calling hym errant traitore and wo:se then a pa-
gant / as before is rehersid / for his vnnaturallnes
agaisst his own countre / which god hath geuen
to the

The bys-
shoppes
in King
henries
8 tyme.

To the quenes Mai.

13

to the generacion of Englishmē :c. And yet marke here thes false traitors and dissemblers / ther vn/naturalles toward this noble Realme And nos we. euen as euell and worse thē they countid / Cardinall Pole / for they go about with out doubt / to bringe this hole Realme of Englād in to the hāds of strangers.

Berfore yf your grace wold call to remembrance what a great charge it is / to be the ruler of a Realme / ye wold neuer haue folowyd so much your wickid bisschopps / who seke not your welth / nor the welth ād quietnes of the realm but to exalt ther god the pope / which is for ther priuate proffit. Wherfore the prophet Dauid saith in the 2. psalme. be ye wise therfore. oh ye Kings / and leuēd ye that be Judges of the earth / least the lord being angrie with you / ye perish from the ryght waie / for be ye assurid that right sharpe Judgement and sore torment shalbe done to them that are in auctorite as the wiseman saith. Remember how your pour comōs assistid and helpid you / when ye were in your greatist / necessite and daunger / without whose help ye had neuer come to the dignite / that ye now be in : oh Remember them / and geue them not ouer / in to the hands of your bisschopps and clergie / ther Henemies to be deuourid and murtherid. For ther kingdom can neuer be stablissed with out shedig of blude. I wold your grace wold be as good to them / whose blude your bisschopps seke (as ye haue bene to strangers) and to

Psalm. 2.
Rulers.

Sapient 2.

The comons.

A suplication

banishe the your Realm/and suffer the in a serteine space to de parte wyth bag and bagage/as ye dyd the strangers/in the fyrst yere of your Reigne. A lamentable case and yff they haue ther wickid purpose/ what shall folowe / even ther own destruction/ and the destruction of the hole Realme.

King He We haue examples manifestlie ynowgh/ what
ry the. 4.5 folowid in the tyme of your predecessors/ King Hē

ry the. 4. and 5. in whose time fyrst those cruell actes were inuentid by the clergie / (which now be renewid) only to the destruction of noble mē / and of a great sorte of godly and lernid men / which in those daies suffrid most cruel death/as the lord cob

Lord Cobham / and many other knightes and gentillmen/
ham. the thing is so plaine that it cannot be denied/ but

what plagues folowid therof? was ther not many felde sough within this realm/ wher were slaine almost all the noble and gentill men/ besides many thousands of the comōs/ as our own cronicles plainli declarith? was not the clergie al the hole occasiō of this/ first by puttig downe that good King Richard the second and setting vp .R. B. the .4. vnder whom/they made that most vngodly acte/ ex officio/ and the be cause the Kigs and noble men/ should not serch for the knowledg of gods verite/ set them in hand to clayme titles / in Fraunce and other places and then likewise other noble men at home / euer to sett them so a worke / about warres

Practises and worldly matters/ (like as they shortly will pra-
of prelats tise the same) except god shorten ther time) and in the meane season that they might as they dyd then and now intend to do the same / burn and

To the quenes Mai.

14

distroye all those that professe Crist and hys verite/
But it helpid them as litle as it helpid the scribes
and parises in the time of Christ / when they had
put Christ to death / they thought then that all had
bene well / and that he with hys doctrine / had bene
suppressid but what folowid / the third day he rose
agayne from death as a valiant conqueroure / and
sent hys holy sprite among hys power appostels /
who declarid hys wyll and gospell through out al
the world / as it is manifest at thys daye / and after
that sent Tytus and Vespasianus themprours /
who vtterlye distroyed hys enemies / and scaterid
them thorow the hole world wher they be both ha
tid and abhorrid of all nations as it is affore said.

the Iudg-
ment of
god and
his maner
of vvors-
sing.

Thys were a notable exāple and / lesson for your
clergie / to make them beware how they / persecute
Christ in hys power members / but I fear me god
hath hardenid ther hartes / as he dyd the vnhap-
py pashure and hys felous / and as he dyd the hert of
king Pharoeh who for all the miracles and wound-
ders / that god wrought before him by the hands
of moyses and Aaron / wold not suffer the childern
of Israell gods electe people / to go out of hys coun-
tre / but plagid them the more / but what was hys
rewarde / was not he with all hys hoste drownid
in the rede see? Euen so what folowid all the pers-
secuciōs and wickid laws that they made / to kepe
gods verite vnder foote / what helpid it them / did
it not still the more florishe and Increase? And did
not your noble father / in the perliament holden in
the 25 yere of hys reigne / at the supplicatiō of the

An exam-
ple for the
clergie yf
they had
any grace
or feare of
god Iere.
38. exody.
7. 8. 9. 10.

A supplicacyon

The cause
why
K. H. 8. bra
ke the act
ex officio

Parrell

The very
words of
the statute
de año 25.
H. 8.

Slander of
heresy.

comons/in the said perliament / for thes causes
folowing / breake the said most wickid lawe ex of-
ficio / which the wickid clergie had obtained in the
said. 2. yere of K. H. the. 4. That is to say: because
the ordinarie by vertue off that wickide lawe/
might as they dyd upon ther suggestion / arest or
Impryson any persone or persons / whom they
thought defamid or suspecte of heresie / and them
to kepe in ther prisons / tyll they were purgid ther
of / or abiurid / or comittid to the lay poure to be bur-
nid / and yet in no parte of the same wickide laws
be declarid any ferteigne cases of heresie / so that
the most experte ad best lernid men of the realme/
diligently lieng in waite / vpon hym selff / can not
auoyde or esthwe / the pena tie of the sayd act / yf he
shold be examinid epon such captins interrogatis-
ons / as it hath be accustomed to be ministrid bi the
ordinaris of this Realme / in cases wher they will
suspecte any persõ of heresy: And ouer this for-
asmuch as it stondith not wyth the right order of
Justice nor good equite that any person shold be
conuiete or put to losse of hys lyff / good name or
goods / onlesse he were by dwe occasion and wits-
nes or by persentment / verdite / confession / or pros-
cesse of outlarye &c. Wherfore it is not reasonable
that any ordinarie / by any suspicion conceiuid of
hys own fãtasie / with out dwe accusacion or pre-
sentment / shold put any subiecte of thys Realme
in any infamy or slander of heresy / to the perell of
lyff / lose of name or goods &c. Thys with much mo-
re is declarid in the said statute of 25. H. 8. Which
was

To the quenes mai.

15

was the occasion that the said most wicked lawe of
ex officio/was broken.

More over your said noble father perceiuid how
many honest men in his tyme / were distroied and **Iohā hune**
murtherid by his said clergie/as Johā hune / and
many ether honest men / which liuid both quietlie
and honestlie among ther neibours / this is so plai
ne that they are not able to deny it. wherfore I
most humbly besech your grace to consider thes
things / for it is not ynough for your grace to geue
ouer your pour and auctorite / to your wicked bis
shoppes and clergie / and so thinke to charge them
and to discharge your self / nay not so : for every
one shall beare hys own burthen as the holy ap
postle pronouncith / and as gardener saith in hys God vvill
booke de vera obediencia likewise / god hath sett haue an
you in auctoute / and it is you your self that shall accompte
geue an accompt to a Judge that is aboue you /
whose seat is the heauen / and the earth is hys foot
stole / the which by his holy worde made all thigs /
and by the same worde shall distroye all Antichris
stes / which seekith the distruction of hys kingdom /
who dwellith in the light that no man can attais
ne / whom no man hath seen nor can see to him on
ly be geuen all honoure and glory for ener more.

Furthermore may it please you to knowe that
Lithemprour and diuers other princes and ma
gistrates / haue for the paiment of a litle monie / suf
frid ad doth suffer the wicked Iwes ad also the cur The Iues
sid turkes / to dwell sauely in ther cōtres ad Cities / and turks

A supplicacyon

Against
all christi
an charli-
re, and Re
ason.

Why the
biss hops
pes and
clergie, ca
not abide
the seruice
booke in
english.

and to kepe and hold ther faith and ceremonies as
they liste/with out any trouble or vexacion for the sa
me/and yett the same turkes and Iwes/do dispise
and abhore vs Christians/a lake for pyre/that ther
shalbe more mercie and pyre shewid to/Iwes and
turkes/thē to vs pour Christians/which do beleue
to be sauid only / By the death / and passion of our
saueyour Jesus Chrust both god and man : Is
not this also a lamentable case/ that pour English
men cannot be suffrid to liue quietlie and in saues
tye with out danger of ther lyues in ther own con
tries / But must be forcide to trauell / and seke from
contre to contre / wher they may serue god quietly
with a good conscience: oh that your grace wold
permite the first booke of comon prayer made in
Englishe in the time of your vertues brother R. E.
vj. to be vsid to as many as wold : vnto the which
booke/all the hole clergie of the Realme did subscri
be/and affirmid it to be good and catholike doctri
ne / yea they that now do perswade your grace to
the contrarie: And as for the Englishe procession/
what good and godly prayers be therin / and how
it was vsid to the great comfort and edifieng / of
as many as came to the church / to here it / all men
can reporte / But that cannot your Bissoppes and
clergie now abyde / because it shamith and cons
dempnith all ther latyn seruice / which is expressly
against gods worde / for s. Paule in the 14. chapter
of the first epistle to the Corinthe / wold haue
all thinges done to edifieng / and wold haue .v.
wordes spoken in the cōgregacion / in a language
that

To the quenes mai.

16

that they vnderstād / rather thē. x. vii. words that they vnderstode note: for saith he / how shall the vn lernid say Amen / to thy blessing or thāks geuing / whē he wotith not what thou sayest / he cañot tell whether thou doest blesse or curse / ād comaūdith plainly saiēg: they that speak i a lāguag vñknown / lett thē hold ther peace in the cōgregaciō: read the said chapter / ād you shall perceyne the matter more plainly / wherby you or any Chrystiā harte may be fidlid with godly zeale agāist such Antichristiās / which do so directlie / against the holy appostles plaine commandment.

S. Paulus doctrine.

1. Cor. 14.

Now to make an ende of this my supplicacion / I haue read a godly exāple of the conuercion of s. Paule / who being brought vp ffrom his youth at the feete of Gamaliell / being a pharise / of a zeale that he hade to mainteine the phareisey call doctrine of the pharises became also a persecutor with the pharises for a space / which pharises / had wholie corruptid the law of god geuen by Moses. And as they had aduānsid ther own tradicions / deuised by therrabins / which both Christ and his appostles / comonly rebukid & taught and preachid ther against / and therefore they slawndid hym and his appostles and neuer left persecuting of thē / till they had murtherid them: Euen so our twee preachers in thes days / which haue preachid against the abuse both of prayeng / fasting / and also of allmose dedes (like as Christ hym self dyd) our bissopes persecute to the death / falsly belieng them / saieng / that they preachid against prayer / fasting / and allmose dedes &c. when they dyd preach / But only

Antichristians.

Actes. 9.

A supplicacyon

against the superstitious abuse / as ther maister
Christ did / which preachid against the abuse ther
off / But the seruant is not aboue his maister and
lorde / for yf they haue callid the lord of the howse /
Belsebub / how much more shall they call his howse
sold seruants. Also like as the scribes and pharises /
falsely Belyed and slaunderid our saue your Christ /
eue so do our bisschoppes and clergie / Belye and sla
under our trwe preachers and prophetes of gods
holy worde / when they preach not against the sas
craments and ceremonis / But against ydolatrie co
untid a sacramēt and the abuse of the ceremonies:
ffor to wryte of the abuse of the sacraments and ce
monies a greate booke wold scarsely suffice / and
therfo: I will turne againe to my matter of the cō
uersion of s. Paule / who (as I haue said / of a zea
le that he had to the doctrine of the pharises / pers
cutid Christes poure members / and cawsid many
to be bound and cast in to pryson. But because he
did it ygnorantly / he obtainid mercy as he hym
self confessed / not being worthy to be callid an
apostell because he persecutid the congregacion
of Jesus Christ: Euen so I thinke that your grace
doth this ygnorācie / that ye haue done / and being
therro perswadid by your false dissembling bissch
opes and clergie: Whom now that your grace hath
warning / what they are: beware from hence forth
that ye folowe ther counsel no more in persecuting
Christes poure mēbres / which haue bene the trwe
preachers of his holy and blessing worde / But do ye
as s. Paul dyd when he was callid / And submit
your

Phillip. 3.
Act. 9.
Galla. 1.
1. Timot.
1. Cor. 15.

the quene.

To the quenes mai.

17

your selff/vnder the mighty hand of god/and turne to the lord our god who is able ad wyll receyue you to grace and mercye as he dyd. S. Paul/ of ye repent ad do as he dyd/wherby you shall saue your selff and the whole Realme fro Ruyne and vtter destruction. But yf you wyll not submit your selff vnder the mighty hand of god/ad turn to the lord our god vnfainidlie/ and folowe no more / the wyckid counsell of your bloudy bisschoppes ad clergie/in persecuting Christes pour members/and wyll not receyue and knowledg the time of your visytacion. Then be ye assuryd / that lyke as it happenyd to the Jewes/ for persecuting christe and hys pour members/ so shall it happen to you and to the whole Realme / as in the beginnyng of this supplicacion is declaryd at large. The which I pray god defend yff it be hys holy wyll and plasure/whom I beseech to open the eyes of your hart / that ye may receiue hys worde/and vnsallyble veryte/which may saue your soule in the great day of the lord/whom I beseech to graunt you grace thus to do / for his deare sone Iesus Christes sake amen.

And now wyll I speake to you noble men/gentylmen and comons of England / that haue to the No of the abbey and chauntrey lands in your hands blemē and thinke you to enioie them to you and to your heires gentylmen. now that ye haue receiuid the biss hope of Rome as gaine 1c. Ye ar farr deceiuid/do ye not knowe that the deuell is a crafty serpent/and loke wher he geth in hys head / ther will he shortly haue in also

An exortacyon or warnyng

Request
made in
the first
parliamēt
to the que
ne.

his hole body: but ye will saie that the biss hop of
Rome by his legate cardinall Pole hath dispensid
with you for thē/and that it is so concludid by acte
of parliament. Well / I say ye deceive your sels
ues. do you not know / that in the first perliament
of the quene/when / xx. of the comon house/ were
sent to here grace / and dyd declare vnto here/ the
great enormites/that wold folowe to the Reame/
yf that she married with any stranger/desiring hers
retherfore to marie within the realme. But that
wold not our biss hopes suffer/for they knew yf the
quene married wythin the realme / they should not
so sone / haue brought in the B. of Rome againe/
nor yet haue bene sure of ther wyckid and deuelys
she enterprise. But they knew/yf the quene married
wyth the prince of spaine / that he wolde not trou-
ble hym selff any thyng wyth ther affaires/hauing
no more wytt then wold serue for hym selff/ but
they casting how to come to haue the hole antorys-
torie of the Realm in ther own hads/ (lyke as they
now haue) myght stablishe ther wyckyd kingdom/
wythout any lett or interrupcion.

Articles
cōcludid
and agre-
ed vpon.

The next perliament / the articles were debatyed
apon/ad by the helpe of the biss hoppes were con-
cludid/ vnder whych articles thes were agreid as
pon/that is/that the prince of spaine shold not pro-
more admitt nor aduaunce any stranger to any of-
fice or Benifice/ with in this Realm / But only the
quenes naturall subiectes. And that he should
meintein all the old and ancient customs and pri-
uileges of this Realm. And shall not enterprise to

To the noble men and gencyllmen. 18

do any thyng against them. Also yf the quene died
wythout yssue by hym/that he should not chalēge
any ryght in to the sayd kingdom / but should
permite the succession therof/without any empedi
mēt/ to the next ryghtfull heyres/ to whom it shall
apperteine/ by the right laws of this Realme. As
in the said statude plainly apperith. But haue ye
not seen that they haue gone about sens that time/
to make hym king/ not in name only / but in deed.
Therefore what think you wyll that ther pretended
conclusion in ther articles helpe / thynk you that
our bysshoppes and clergy/ wylbe content / that he
shall haue only the name of the thing and not ras
ther to haue the thyng it selff: and think you that
although they cannot bryng it to passe at thys par
lyment/ that they wyll lett the mater so passe. Vay
nay/ ye shall perceiue that they wyll neuer rest nor
be in quyet/ tyll they haue brought it to passe. So
ye not know that our bysshoppes and clergye must
gratifie hym by whom they may as they thinke/ sa
uely enioye again ther god the pope/ wyth all ther
spitefull ecclesiasticall Juridicciōs. As in helping
hym to haue placide / and machyd in offices some
of bys spanierds/ wyth men of our own Englishe
nacyon/ And that not in the worst romes nether/
But euen no lesse then in the romes of lord Chamber
laine and wyth the mayster of the horse/ and wyth
the knyght marschall/ &c. And this is the begin
ning to shewe ther good wyll to hym/ against our
natiue cōūtre. you may therefore easely gesse/ what
wyll folowe hereafter/ yf it lye in ther poure. And

The bys
shoppes en
deuout.

Lord chā
berlayne.
Mayster
of the hor
se, etc.

An exhortacyon or warnyng

Ther practises.

here is a spedie tryall / of ther wholly and faithfull observing of ther promisses in the articles / so lately and solemlye concludid in the other perliament / as is aboue mencion yd. Do not you also know that the Bysshoppes went about the other perliament / to sett vp the Bysshop of Rome and how that it was denied at that tyme / Becawse the state of the Realm fearyd that then / whiche shall come now upon them / that is the losses of ther abbey and chauntry lands / &c. Were they therfore contentid and at rest: May they were neuer in quiet / tyll they had by one way or other / deuysyd to bring hym in. And therfore causyd such burgesys of the perliament to be chosen / as wold not resyst ther purposse / wherby they brought ther purpose craftely to passe.

Peter pens, and expences for bulles, delegacions, etc.

And do you think that now they haue all that they wold haue? May / nay. But now that they haue gotten in hys head / (that is the wycfyd vsurpid title of supreme head) they wyll not cease tyll they haue gotten in hys hole body. Thinke you that he wyll not haue againe hys vsurpid peter pens / pen cyons / censes / procuracions / frutes for prouicyons / expedicions of bulles for archbiss hoppriches and Bysshoppriches for delegacions and restriptes in causes of cōtenciō / wyth many other such lyke things / to robe this noble realme of ther treasure and Ryches.

And King Henry the .8. perceiuid the same / and therfore in the 25. yere of hys reigne / by acte of parliament forbade them / Becawse they were intolles rable / Being as Bonner Bysshop of London saith in
hys

the noble men and gentyllmen. 19

hys prolog before winchesters booke DE VERA Note b.
 OBEDIENTIA the rauenus pray / ye so large a bonners
 pray that it cam to asmych almost as the fings res prologe.
 uenwes / snappid out of hys hands / &c. Also think
 you / that they will suffer the articles / and prouis
 sions to stōd / which now he / and the Cardinall in
 hys name / hath grauntid to. Not so / But the next
 perliament some of them shalbe broken / accor
 ding to a constitution of thers made in the coun
 sell of constance / and practisid / namelye / that no
 faith nor promisse owght to be kept with heretiks. Constitu
 And therefore wyll he dyssemble and make preten cyons at
 sid promises by lytle / and lytle / tyll he haue esta the coun
 bliss hede hys hole Auctorite againe. And then sel of con
 Beware ye lords / gentillmen and comons that has stance.
 ue any sprituall or ecclesiasticall possessions / or ab
 bey londs in your hands / yff ye will not willingly Abey
 restore them againe / he will find the meanes thoro lands.
 we his clergie / that ye shalbe accusid of heresie / ad
 so lose both londs goods and liff to. Can you not ta
 ke warning therof by a rime put out by one of ther
 sorte / and was in printe But calyd in againe lest
 you should to plainly see the snare before your nes
 ckes were in / one verse in enery staffe of that rime
 is / caueat emptor / take hede I saye. Ye haue they
 not allredy gotten that auctorite / by renwing the
 wilkid acte ex officio / that they may call any man Ex officio
 before them / apon suspectiō and fepe him / xl. daies
 in ther presons / although no man haue accusid
 him / and examine him preuelic / in his or ther how
 ses or places / And so cōdempne him / to losse both

An exhortacyon or warnyng:

goods lands and liff to/excepte he recant/and yete
after that/they piking a quarell to him againe/he
shall not be able to escape ther hands/But must be
burnid yf they will/they tary But apon tyme to put

They tã all this geare in vre/ad practyse/according to ther
rye but a accustomid manner.

ty me.

Is not thys a lamentable case/that by the space
of xx yerres both King Henry the viij. And also
King Edward the vj. haue made godly laws and
statuds for the suppression of the tyrrannye of the
bissshop of Rome / which haue bene obseruid and
kept/ ad all Judges ad officers/ with all Bissshops
and the hole clegie / haue taken a corporall othe
that they with the vttermost of ther cornning/witt
and pour/ shall help to suppress the wickid auctos
rite/ and vsurpid pour of the Bissshop of Rome / as
in the acte of parliament made in the 28 yere of .B.

Corporal
othe take

H.8. Apperyth at large: to be so sodenly and des
uelisbly ouerth:own: yf the sayd King Henry the
viij had known that hys doble faced and shamles
Bissshoppes and clergy wold haue done as they now
haue done in thys casse/ thinke you / that he wold
not haue made a great mainy of them lepe bedles
to bede/ or els they should haue worne a tipett at
tibourne.

Bissshops
and cler
gie pre
ache xx
yerres.

And dyd not all the Bisshoppes and
clerge / preach aginst the sayd vsurpid pour by the
space of xx yerres and more and haue so wyth gods
worde ad naturall reasons / beaten it in to all mēs
heads /that it will not be possyble to make the bele
ue the contrarie. And must they now immediatly
cawse men (yf they wyll not chaunge wyth every
wind of false doctrine / and beleue the said vsurpid

To noble meo gētilmē/ād comōs 20

pour of the. B. of Rome and to be cōdemnid for
heretikes? Is not thys also a lamentable case.
Read the acte made in the. 28. yere of K. R. 3. wher
the othe is made / that the bisschoppes and clergie
made to the king / and hys successors / and tell me
yf they be not all periuryd. Parauenture they wyll
saye / that vnlawfull othes ar to be broken / then
wold I knowe of youe / why the vnlawfull vous /
(which is not / so greate charge as a solemne
othe) that the popishe prestes haue made / owghe
not to be broken: but pour men / that marye in the
feare of god must be sham fuliye ponissed / for
braking of an vnlawfull voue / which gods las
we doth beare them in / and alowith them.

And ye bisschoppes and clergie / being periurid ad
forswore / by gods lawe haue done well: Is this
your vngodly Iugment ye cursid workers of all
iniquite / for the establissing of your wickid king-
dom: And as for the othe against the. B. of Rome
they them selues countid it good and lawfull / xx.
yere ad now in lesse then xx monithes thinke it vnlaw-
full what must we pronounce / Iudgyng you
by y our frutes as our saueoyur comadith / suerlie
you papistes / declare what dissembling shiftes /
and counterfaitid consciences ye haue / And a gre
at sorte of you papistes do doubt how longe this
your vsurpid anctorite will contiue / And therfore
care not by what wickid waies ye worke / so you
may uphold your kingdome / And be ye assurid as
sure as god is god / and a rightwise Iuge / that all
your abhominatiōs and practises / shall come to

Their iō-
den mu-
tabilitie,
and cruel-
tie novv.

Their per-
iurie.

Matth. 7.
Ther frutes.

A warnyng to the nobles

the pro-
phet Da-
uid in the
14. psalm.
doth
playnlye
dyscryb
you and
paine you
out at lar-
ge.

Gods
vvrath
prouokid,

they vwill
rather de-
ny god
hym self
then lose
ther pro-
mocyons

Helchesai-
tes.

Thāthor
vnto all
treu har-
ted Eng-
lishemen.

Note

naught. And all men shall manifestly perceiue your lewdnes. And then looke what mesure ye haue mett / the same shall be mesurid to you againe / gods worde cannot faile / heauen and earth shall perishe / but hys worde shall abyde for euer. And therefore repent / repēt betymes / and worke not wickidnes euen with gredines / contrary to gods verite and your own conscience. Ye prouoke gods wrath / were he not so mercifull and pacient / that he should consume you / with fyre and brimstone from heauen / as he did Sodoma and Gomora.

How many be ther of you / dissembling Papistes / whiche (rather then ye wold lose your promotions) wold / not deny / and say / god were not god? I do know some of the bisschops my selff that haue said that yf they were in Turkie among the Turks / wold do as they doe / rather thē to be in trouble then fore. Herbye ye may perceiue what constancie our clergie be of. This heresie doth Origene condemne in the secte of the helchesaites / reade the 6. booke 28. chapter / of Eusebius / and ther shall ye fynd it plainlie.

More ouer / I cannot hold from you my native contremen what I haue herde in other contres / with what policys and fedges / the bisschoppes and clergie of this realm / vse for the stablisshment of ther Kingdom / whiche yf it come to passe wylbe the vster decaie / subuercis / and destruction / of this noble Realme of England? They intend by one crafte or other / that the prince of Spaine shall be crowned King of England / as is a foresaid / and

gentillmē and comēs

2.

to haue this noble realme of England to hym and
so hys heires/and so contrary to the statutis made
in the other perlyamēts/dys inheryte all the reight
full heyres of the Realme. And after he hath gotte
that quyetlye/then they will not leaue to prycke
hym forward/and to cause this noble Realm of
England/to be brought in to bondage and slaues
rye/lyke as the emproure hath done Naples/Mys
land/and hys nether contres of Flanders/Hols
land/Seland/Brabant/Fryseland/and Lyzels
burg/xc.

Fyrst I wyl begine wyth Naples/in which wy
thin the space of lesse then xxx.yere/he hath caused
to be deposyd/Murtheryd/and banished awaie/
more then fourstore ad twelff of the nobles of that
cōtre/to saye of Dukes/Marqueses/Earles/lords
and Barōs/wher of the least of them were barōs.
Besydes knyghtes and gentyllmen: And hath pla
cyd in ther roimes/proude spanyerds / lyke as our
bysshoppes wold haue hym do the lyke/in this our
noble Realme and fre countre / besyds that them
proure/hath Raysyd such vnreasonable/excyses
ad tolles both of corne/wyne/salte/ad frutes/xc.
so that the nobles ad comos of Naples be brought
in to very beggery and slauerye. The lyke hath he
done wythin the duchye of Myland/wythin thes
fewe yeres/besyds that euery man / rych and pou
re/must pay for euery chymny/that they haue/in
ther houses/a french crown of gold. And of the vn
reasonable/excyses / or poulyng tols / that is ta
ken in themprouis nether countres/as Holand/

Naples,
how hit
hathe be
ne, and is
ordred.

The Duc
hie of Mi
land

An exortacyon or warnyng.

The Ne
ther coun
tries,

Braband/Sealand and Flanders / &c. I neede not
to name them/ because they be so nere our coun-
tries/all they that resorte thether cā tell/ that the
pourest hādny craftes mē/must pay to the prour for
excyse for euery barrell of bere that they drynke/mo-
re then the bere cost them at the fyrst penyē/Besydē
the vnreasonable tole/or excyse/that they must pas-
se/both of corne/wyne/fleshe/fyshe/salt/butter/
chese/mylke. And of all maner of grayne and vy-
talls/Besydē the toll of all maner of frutes/as Ap-
ples pears/Vints/&c. and yerbes for potage/so that
no man can make a messe of potage/but he must
fyrst geue/I cannot tell scertenly/how many tolls/
wherby the comon people/ar brought to very gre-
at myssery and vyle slauerye/so that they daylye ma-
ke ther cōplaynt/to such Englyshmen/as trauayle
by them/in what beggery and myssery they be in/
And wyll vs to beware/that we be not brought in
to the lyke myssery/beggery and slauerye/the which
I pray god defend (and that is the very accasyon/
why so many of them go out of ther own countre
for to dwell in our fre contrē of England.

Devices,
of the vic
fed bis
shoppes,
for the no
bylyte.

For our wickid Bishoppes haue affirmyd and
sayd / that our nobles and comons ar to full of
welth/wherfore they must be brought lowe/or els
they will neuer be obedient/to them and ther pres-
cedings. And as for the nobilite/they intend to dis-
spach them awaye/ ether by condemning them
for heresye / By piking one quarell or another to
them/or to send them in to strang contrēs to excers-
yse them in seates of warres / and to geue the pos-
sessions

To the noble mē gētillmē ād comōs 22

sessions and fees / in some of the prynces contres / as at / Naples / Myland or ther about / and so settle them ther / that they shall neuer come home agayne. And in the meane season / to settle in ther places some proude spanierds / or els some of ther bastard sonnes / or such new vpsfrypte gentillmen / as Rochester / Martine / or such other / that can flatter thē / whom they may haue allwaie / to be ther ministers / wherly they may worke all ther mischeff. For they be to holie / they will sefe no māns death / when in dead it is only ther whole dewyse / By ther shamlesse flatterers. And beware you noble men / that be as yett of the counsell / they do but flatter you / allthough they beare a faier face toward you / and pretend you great frendshipe / suerlye it is but for a tyme as here after shall appere / onlesse god of hys mercifull goodnes disperse them shortly / in the ymaginations of ther own hartes. The which I beseech hym to do / for hys deare sone Jesus Christs sake Amen. Say not now but that ye be warnid.

More over I cannot hold from you my natiue contremen what I haue herd of credible persons / of themprouers answere that he made to certeyne embassadors / so many / that was lent hym. fyrst he declarid / what great charges he had bene at / wyth those his warres / against the french King. And also what great charges / he had bene at / for the bringing of hys sone in to England. And how that he had layd out then for hys sone xij. hundred thousand french crounes / wher of he had receuyd

M. Rochester. D. martyne.

The doctored cruel tie of the popishe clergie.

Noble mē vvarned.

Reporte of the emproveris answere to sette in embassadors.

A warning to the noble

No smale
deale of
monie,
giftes and
reyvar
des.

But thre hundred thousand agayn of hym/ But he
hopid in shorte time to receiue the reste/ for said he/
it cost no small deale of mony/ the gyftes and res
wards/ that was geuen/ to the great men gentills
men and to ther wyffes. I nede not much to declar
re the cause/ that moud hym/ namlie/ for to haue
ther fauoure and good will/ that he might the bett
ter/ obtaine his purpose. And for that cause/ hath
the englishe merchants / payd alredye for the quene
xl. thousand pounds in flāders. And shortly must
pay a hundred thousand poundes more/ which was
layd out for the bringing in of our new King/ Besy
des that which as yet remainyth vnpayd / which
pour England must be sayne to pay.

To be la
mentid that
no noble
man in
England
could
serue the
quene.

A lamentable case / that neuer a noble man in
England wold serue for the quenes Maiestie/ But
that Englād must be sayne to bestowe all ther trea
sure and ryches / to bring in a strāger to raine ouer
them / who with the bisschoppes aduise and helpe
will bring this noble realme in to beggery and vy
le flanerie: And yet for all this/ when he hath gotē
that he hath sought (that is) the realme in to his
hands/ then it will appere/ that he will sett as much
by here/ as men sett by ther old shewes: Is not the
quene and all Englishmen bound to curse such a
wicked gardener / for bringing in to this realm/
such weeds / as will not only ouer grow / and dis
stroye/ the noble and good corne / of this noble real
me / But weede out the welth/ ye vtterby rote out
the hole state theroff in euery degre. This is a plas
ge above all plages / which is com vpon vs / for
our

Garde
ner what
vveeds
he plan
tyth in
Englaud

our vnthankfullnes / according as our true prophets and preachers / declarid to vs. Yf we wold not amend our lyues / and knowledg the tyme of our visitacion.

vve vvea
revvar
ned befo
re.

Gardener
L. chavn
celore.

Coruptig
nobilite
and vp
sfipte
gentilmē

corrupting
judgemēte

His perci
alitie

In his ov
ne case spe
cialye.

Is not this also a most miserable and lamentable case that such a wickid Bisschoppe as steuen gardener is / must rule all the nobilite / and the hole realme. And who dare speake against hym: hath not that most wickid Bisschop being chancelere / corrup tid a great sorte of the nobilite / and of hys vpsfipte gentillmen / whom with hys great and sumptues house keepinge he fedith daylye at hys table / geuing some and promysing other rewards / to be hys spies abroad / to here what is sayd and done / that therby he maye vse / and abuse hys autorite as heli stith. How he corruptith Judgmēt i matters that com before hym / many that haue felt it / and smartid for it can reporte / by making some begin ther swotes / new againe / wherin they had well gone forward: And by sodenly displacing some / which before / were lawfully possessid. Soth h not comonly when any matters com before hym in Judgmēt dispossesse many / that haue bene rightfully possessid / and sett the matter / of a new to begynn againe / both in other mens causes of percialite / and most notable in that which was hys own case: for he wold haue all men beleue / that he was wrongfully deposid from hys Bisschopryche / when in very dead / yff the matter might be egallie and indifferently herde it wold be found that for hys cōtēpte / and disobediēce he was rightfullie deposid. But

An exortacyon to the lords

Steue gar
dener, the
cavse of
risynge.

indead I cōfesse/ that he had wroug at that tyme/
that he had not had a tynett of rybourne for hys re
warde/ according to hys desertes. And then had
ther bene many noble men and gentillmen/ sauyd
a lyue/ which for hys cause rose/ perceiuing such
things to be at hand/ which be now come to passe.
Besydes that the realme/ had bene at this present
in welth and quietnes.

An exortacyon to the lords and comons of the Perliament house.

To the
hyer and
louer
house of
the parly
ament.

The occasion partly of this my writing/ is to
Admonishe all those. that here after shal be
chosen of the Perlyament house/ that they accor
ding to ther dwryes/ will haue respect vnto this
ther naturall and fre contrie of England/ which of
all other cōtres i Christedome/ hath bene the most
freyst: and now without gods great mercye and
help/ is lyfe to be brought in to the most miserable/
vyle seruitude and bondage by a straunge people/
whom all Chustendō both hatith and abhorryth.

Perlia Wherfore when ye shall com in to the Perlyament
mēthouse house/ and ther shall perceyne any lawes or statuds
propounid or to be made/ geuing any tittle or aucto
rite/ ether to the prince of Spayne to haue any Ju
risdicciō in this realme/ more thē he allredy hath.
Or any more to the bisschops of Romes vsurpid
auctoite/ wherby the fredom/ and libertie/ of our
noble contrie/ shal be in any parte/ ether hindrid or
taken awaye. That ye wish the vtermost of your
poure/

an comons of the perlyament 42

poure/ will resist it / Being assurid as is aforesaid/
that wher as thy can gett in ther head / or any pars
tetherof / ther they will haue in shortly after / ther
hole bodie / for all ther working is by crafte ad sub
teltye / As you may perceiue by ther working in ge
uing to the prince of Spayne (vnder the name of
king) as much auctorite / as yf he were king of Eng
land in dead. As ye may see / both by the quoynd
mony going abroad current / and also by proclama
cions lately co out / not only with hys name Jointly
before the quene / but as very souereigne lord / wil
ling charging / and comandung / as the very king /
and lord of the Realm in dead. And now you may
see more clere then the sone / ther vnspeakable fals
ode / and dissembling crueltye in getting that / they
haue had alredye grauntid for the Bisshope of Ro
me. Therfore as I haue said / Beware / lest now you
haue lett hys head in / that ye do not condissend / to
lett him thrust in hys hole bodie after / to the dys ho
noure and blasphemy of allmyghtye god / the sha
me / infamy / slaverye and perpetuall bodage / and
captuyte of this noble realme of England our na
tyue counte fare ye well / 26. January 1555.

Sens the mafyng here of / it is com to my know
ledge that thou accursyd of god steuen gardener
chaunseler / wyth thy dyssembling bucherly brether
ne hast condempnyd and murtheryd / those godly
mynysters and preachers. of hys holy worde / who
lyfe innosent lambes / haue offryd a pleasant and
acceptable sacryfyce / to our heuenly father. And ha
ue rune a ryght course / and haue obtaynyd an in

Vvhat
our cler
gie
Vuorship
Vvith the
name of
king.

1555
Sens the
Vritinge
of the tor
mer
Innocent
lambes.

A warnyng

proude
hammon

Hester. 7.

The Rod
cast in to
the fyre

corruptible crowne of glorye. But thou most cursyd of god / thynkest thou / that thou shalt escape gods vengeance. Hast thou not read in the scripture / in the booke of hester / of thy fellow proude hamon / how he dysdaynyd gods holy people / and sought to haue dystroyed them all / Becawse that merdocheus gods seruant / wold not bowe to hym being a proud panym / and gods open henemye / wherfore he cawsyd a hygh payer of gallous to be made / to haue hangyd hym thereon. But yet god who scateryth the proude in the ymagynacyon of ther hartes / whose doynge ar in comprehensyble / shewyd hys allmighty poure and brought hys wonderfull workes so to passe / that the same wyckyd ad proud hamon / was hangyd on the same gallous / that he had prouydyd to haue hāgyd merdocheus on / and all hys x. sonnes / companions and frends were all dystroyd / and gods people / were delyuersyd out of hys tyrannye. This example myght make the feare and tremble / yf ther were any sparke of grace in the. But for asmych as thou art / past grace / I wyll comytt the to gods Judgmen / who as a mercyfull father / and most ryghteous Judge. when he hath vsyd the as a rod / to correcte vs / for our vnthankfullnes / wyll cast the hys scourge and rode / in to everlastyng fyre / for asmych as I do knowe / that this greuous persecusyō / that thou now vsyst / agaynst gods saynts and mynysters : thou deist it agaynst thyne own consciens / as thy former doings declare yf thou ever hadest any maner of conscience / adtherfore thou synnyst agaynst the holy

holy goste/and for such no man owght to praye.

But I wold know of the/and of thy cursyd blud
dy bretherne/ by what lawe haue ye coudempnyd
those innosent lambes/ as M. Hoper Bysshop
pe of Worceter/ S. Taylore of hadle/mayster Ro-
gers Mayster sanders/ &c. Ye ar not able to proue
that euer they preachyd / or teachyd any doctryne
sens the quene cam to here auctoryte/ wherby they
were or augh to be condempnid to death/the most
that the lawe gaue you autoryte/ was for in prys-
sonment/ and yet the same should be for such/as
should speake or do / any thinge after the xx day of
december 1553/ and all those men were apprehēdid
before the same day / and had and did continwe in
presone more thē x monithes/ which is longer thē
the lawe permittid to do / and now to burne them
without any Just law or occasiō? ye will saye that
ye haue done it now by / ex officio/ But by what
lawe kept ye thē so long in presone tyll that tyme?
By the same wickyd pour ad deuise / wyth out any
lawe/ye myght condempne halff the comoners of
the Realme/ And then nede ye not to leuy any subsy-
dye/to helpe the King wyth/to paye hys dettes/
that he owyth to hys father/ nor yet to help to mā-
tayne hys father in hys warres agaynst the french
King. But he should haue the most parte of the
goods ad landes of the hole Realme/which thing
ye do intend to bryng to passe so sone as ye can/for
feare of vprour now that ye haue gotten your blow
dy ex officio. But to make an end/Read how King
Achab/wyth hys wickyd quene Jesabel sought to

M. Hoper
D. Tay
lor.
M. rogers.
M. San
ders.

Hovv, id
bie vvhā
authori-
tie put to
deathe.

3 kings 21. haue the vyneyard of Naboth / And because he
would not condyssend to sell them hys patrymony/
they found the meanes / to murthre / and dystroyed
the sayd Naboth: And what folowyd of it / was
Naboth. not the King accordyng to gods word slayne for
it / and the doggs lycyd hys bloude in the same pla
ce / wher the sayd Naboth was murtheryd. Marke
thende of all those / that thyrst to come / to ther pur
poses by bloude. Soth not blöð requyre vengeāce /
wyth bloude agayne / we had lamentable exam
ples ynough latelye in our tyme wythin England
bloude. the more pyte. And what plages besyde wyll folow
asketh the more pyte. And what plages besyde wyll folow
bloude. we / god only knowyth / whō I besech for hys mers
cies safe to spare / and be fauorable to hys pou
churche of England / And remember not our offens
cys (oh lord) nor the offencys of our forefathers / ne
ther take thou vengeance of our synnys / spare vs
good lord / spare thy people / whom thou hast rede
myd wth thy most precyus blood / ad be not angry
wyth vs for euer. But I pray the open the quenes
The pray
yer of the
author. hart / that she may perceyue / the wyckyd deuyses
and tyranye of here shamlesse and crewell bysshop
pes and clergie / and that she may vse so her proce
dings / that gods most holy name may be praysyd /
and hys kyngdom encreasyd / and that pour Eng
land may shortly be delyueryd agayne / from the ty
rannye of the bysshope of Rome / and all hys detes
table enormytes / and that we may wyth one gara
te and mouth / glorysye God the father of our lord
Jesus Chryst / to whome be geuen all honoure and
glory for euermore amen.

And

An exortacyon to the christyan readers.

Searlye belouyd in the lord Iesus Chryste: for
asmych as thes greuous plages / ar now
most Justlye com a pone vs and our contre for our
synnes and vntthankfulnes / as is aforesayd: for
the auoydyng wher of / I can geue no better couns
sell / but as Mardocheus dyd the Iwes / when
they were in the lyke extremyte and mysserye / and
lyfe to be vtterlye dystroyd / by ther wyckyd henes
my the proude Hamon. (that is) fyrst that ye wyll
wyth me / knowlege and confesse / our synnes and
vntthankfullnes to our heuenly father. And then
to humble our selues wyth fastyng / and prayer cō
synwally to hym / and to desyre hym for hys deare
sone Iesus Chrystes sake / that he wyll delyuer this
noble realm of England / from the tyrrany of our
wyckyd bysshoppes / which seke the dystruccio ther
off / and of Chrystes pour floke / ther assemblyd in
hys name. We haue a notable example in the .x.
chapter of the booke of Iudges / of the chylderne of
Israell gods chosen people / who being vntthank
full for gate god that had so many tymes wonders
fully delyueryde them out of bondage / and comyt
tyd ydolatry by worschyping of straung gods.
Wherefore god was wroth wyth them / and delyue
ryd thē in to the hāds of the hethen ther enemyes
which pyllyd / and oppressyd them (lyke as the stra
gers wyll do vs shortlye / onles god help be tymes)

Praye.

Iudg. 10.
A nota
ble exa
mple.

3 kings 21.

Naboth.

bloude.

asketh

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The pray
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Praye.

Iudg. 10.
A nota
ble exa
ple.

O Eng-
land kno-
wledge
thyne of-
fence, like
vvyse.

A nota-
ble exam-
ple for Eng-
land.

Iere. 18.
leuy. 26.
Math. 11.
Exodi. 3.
14.
Iud. 2. 3. 6.

then they cryed to the lord sayeng/we haue synnyd/
for we haue forsake the lord our god/and haue ser-
uyd balym/2c. And the lord sayd vnto them/dyd
not the Egypcyans/the Amorytes/and the Phys-
lystynes/2c. opresse you/and ye cryed vnto me/and
I delyueryd you out of ther hands/and for all that
ye haue forsake me/ad seruyd strag gods/wherfore
I wyll help you no more/go ad crye vnto the gods
which ye haue chosyn/and lett the saue you in the
tyme of your trybulacyon. And they confesseyd/and
sayd vnto the lord/we haue synnyd/do thou wyth
vs what so euer pleasyth the/delyuer vs only this
tyme. And they put awaye ther strange gods/frō
them/ad seruyd the lord. And the lord had pytte on
ther mysery/and delyueryd them out of ther enes
myes hands/2c. Therefore lett vs wyth depe syth-
yng earnestly consyder how greuously we haue
prouokyd gods Just yre and vengeance agaynst
vs/for so redelye receyuyng the wyckyd masse and
yeldyng ther vnto/wyth other lyfe abhomynacy-
ons. And lett vs turne to the lorde our god vnfayn-
nyd lye/wyth true repentance. And he wyll not re-
fuse vs/but wyll hear vs / and deale wyth vs/as
he dyd wyth his people of old/yf we cast awaye/
our own inuencyons and adhomynacions of ydos-
latrus worshyppying hym as they dyd.. And be-
thou assuryd gentyll reader/that god our heuenly
father/is mercyfull/pacyent / and long suffryng/
And wyll help vs/doubt thou not therof at his
tyme appoyntyd/for he hath no pleasure in our dys-
struction/

strucke yd/but as a louyng father/after a storm/sens
 dyth fayer wether/after mourning and heuynes/
 He sendyth great Joye/and gladnes/wherfor
 re hys holy name be prayssyd for
 euermore/Amen.

Praye Praye Praye.

To the lyuynge only: be geuen all
 honoure and glorye.

Anno M.D.L.